UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

Sin and the Psychiatrists

By CARROLL BINDER

Some Things Japanese

By WILLIAM C. ALLEN

The Story of My Mind—X

By GEORGE WILLIS COOKE

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOLUME XCV MONDAY, MAY 4, 1925 NUMBER 10

CONSCIENTIOUS OBJECTION TO WAR

"They said, 'Suppose the country is entering upon a war—where do you stand then? Do you arrogate to yourself the privilege of going your own way in the matter, in the face of the nation?'

"'Yes,' I said, 'that is my position. If I thought it an unrighteous war I would say so. If I were invited to shoulder a musket in that cause and march under that flag, I should decline. I would not voluntarily march under this country's flag, or any other, when it was my private judgment that the country was in the wrong. . . . If I refused to volunteer, I should be *called* a traitor, I am well aware of that—but that would not make me a traitor. The unanimous vote of the sixty millions could not make me a traitor. I should still be a patriot, and, in my opinion, the only one in the whole country.'"

—*Mark Twain*, in his "Autobiography."

Philip Gibbs has written a new book entitled "Ten Years After." As its name implies, the book is a glance backward over the last decade, with a survey of where we stand today after the Great War and its aftermath. The distinguished author reviews here the judgment passed in his famous "Now It Can Be Told," why his indictments of men and events are more severe as their full consequences of disaster are today more evident. Thus he sets down a final verdict on the Treaty of Versailles which is the most terrible we have ever read.

It was a peace of vengeance. It reeked with injustice. It was incapable of fulfillment. It sowed a thousand seeds from which new wars might spring. It was as though the devil, in a jester's cap-and-bells, had sat beside Clemenceau in his black gloves, and whispered madness into the ear of Wilson, and leered across the table at Lloyd George, and put his mockery into every clause. In that Hall of Mirrors at Versailles the ideals for which millions of men had fought and died—liberty, fair play, a war to end war, justice—were mocked and outraged, not by men of evil, but by good men, not by foul design, but with loyalty to national interests. Something blinded them.

Yet Sir Philip is an advocate of the League of Nations, apparently oblivious of the fact, or deliberately neglectful of it, that the Covenant and Treaty belong together and function together. In a situation, however, clearly seen and frankly stated as desperate, he is ready to cling to any straw, and the League is manifestly one. All of which tempts us to comment anew upon the extraordinary spectacle of an instrumentality of international peace offered to men's acceptance on the ground that it is the only thing in sight—the best and last achievement to be hoped for! "Is thy servant a dog that he should do this thing?" Are we imbeciles that we must accept a bad thing because we cannot make a better one? Is the League the limit of human possibility and thus the *ne plus ultra* of international salvation? We cannot believe any such nonsense. The League was perhaps the best thing that could be gotten out of Versailles, but that we must stop here, or even begin here, is to us ridiculous. Even Gibbs admits that all Europe is preparing for the next war, and that this war is today our "one best bet." Where does such a conclusion leave the League? Personally, we refuse to despair of men. We take Versailles for what Gibbs so honestly says it was—a thing of evil. We would rid the world of all its works, and then bid men to build anew the edifice of peace.

It is a long time since we have seen so much common sense coming from an advocate of the League of Nations as is contained in a recent interview by Dr. Philip Marshall Brown, Professor of International Law at Princeton, on the World Court and America's relations thereto. Professor Brown is a supporter of the Court and believes that America should join it, but he refuses to take the institution over-seriously, and sees no reason for thinking that the Court is of any large importance. "Those most strenuously in favor of the Court," says Professor Brown, "commit the great error of attributing to it a much more important role than it seems destined to fulfill, at least as at present constituted." He then goes on to point out that, in spite of its title, the Court is not truly an "International Court of Justice"; as a matter of fact, it is not a court at all, but simply a perfectly ordinary board of arbitration. To expect such a "court," bound by such restrictions as have been laid upon the World Court, to accomplish anything substantial in the way of peace, says Professor Brown, is rather absurd, to say the least. His support of the Court is apparently based upon nothing more substantial than the feeling that it will do no harm for America to join, and may possibly, in some ways, do some good. To such an attitude we have no very excited objection, except that, if we are swept into the Court by the great tide of propaganda now floating over this country, it will be with the fixed idea in the minds of the people that the Court is a cure-all, and that the way to peace has at last been found. This will inevitably mean the paralysis of effort for a real accomplishment, and sooner or later the same kind of awful disillusionment which fell upon the Hague Court in 1914. We are firm in our opinion that it is infinitely better for America to keep itself clear of all half-way measures and thus be able to use to the uttermost its

immense strategic advantage in the service of a real program of peace, such as that contained in the plan for the Outlawry of War.

The revenges of time! The mills of the gods! How these phrases come to mind as we ponder the news from France of the entrance of Caillaux into the cabinet of the new Premier, Painleve! This was the man, be it remembered, who was arrested during the war, tried and convicted for treason. Just escaping a firing squad, he was exiled, and only recently has returned to Paris under pardon. And this is the man, in this hour of dreadful crisis, to whom the nation turns for deliverance. The revenges of time, indeed! As a matter of fact, of course, Caillaux was never guilty of treason, or of anything even remotely resembling treason. The charge against him was only a part of the war madness of the times, coupled with the public panic over what seemed to be the impending defeat on the battle-front, coupled again with the personal and venomous animosity of that "wicked old man," Clemenceau. What Caillaux saw was the certain ruin of the world being wrought by the great conflict between his country and Germany. He saw ten years ago what is now so evident, that victory for France in the struggle would be well-nigh as disastrous as defeat. He saw what Woodrow Wilson saw in one fleeting moment of inspired vision, that only a "peace without victory" could be a fruitful and enduring peace, and he felt that, if Germany were only approached on a decent and honest basis of negotiation, such peace could be secured. In this last, as we now know, Caillaux was right. His vision and his conviction marked him as the one real statesmen in France during the worst of the war period. Clemenceau was a mere blustering bruiser beside him; a "tiger" with a fang as compared with a man with a brain. But anything even suggesting reason at such a time was, of course, "treason," and so Caillaux was condemned. Now the wheels turns full circle—and Caillaux mounts once more to the seat of power! In the present crisis in France, of course, he is indispensable, for he is the greatest financier in the Republic. But more important than anything that he does for today, is what this man promises for tomorrow. Caillaux is undoubtedly on the way to the premiership. Once he enters upon this office, the French policy of enmity to Germany will be abandoned, and a policy of trust and friendship substituted. For the first time since Versailles a ray of light will dawn in Europe.

The English press is making the most of what it persistently calls "the abject surrender of Mr. Gandhi to Mr. C. R. Das." What Gandhi thinks of this interpretation of his wise and noble action at the last meeting of the All-India Congress is shown in a recent statement of his to an Englishman who drew his attention to this charge of "surrender."

> "The statement," said the Mahatma, "is true in the sense that I have avoided a quarrel among the Congressmen. But it is not true if it is intended to convey the meaning that I have surrendered an iota of my principles."

Here is a remarkable definition of exactly what has been accomplished by Gandhi's inspired leadership in this crisis of Indian affairs. He himself has kept the faith. He has remained absolutely true to his principles and preserved the integrity of his program unimpaired. At the same time, he has saved his movement from a split on a non-essential issue. Incidentally, it is important to note that the repeated assertion by the English that Gandhi has surrendered is at bottom an expression of their satisfaction that Mr. Das's program of political agitation is going to be tried out. The English have had centuries of experience in handling this sort of opposition to their rule and they know just what to do with it. Gandhi's method, now temporarily suspended in favor of Mr. Das's method, was something new! Non-violent non-co-operation was a weapon that English imperialists had not learned how to counter. For this reason it was driving them to despair, as it should have driven the Indians themselves to dogged patience and persistency in maintaining it. Now the struggle is temporarily shifted to the political field, and the English, of course, are over-joyed. Mr. Das is a sincere and brave man, but he is playing into the hands of the enemy, as experience in due time will show. Meanwhile, Gandhi stands steadfast in his uncompromising idealism, ready when the moment comes to put non-violent non-co-operation once more in force.

The arrogance of the man clothed with a little brief authority! Is there anything to match it? Here, for example, is the recent case of the gagging of Count Karolyi. When this is sifted to the bottom, we discover that some petty official in the State Department had a chance to be a tsar for one happy moment, and used it. The outrageous case of Roger Baldwin in the Patterson free speech case is another example. Here a chief of police, acting in the interests of local "big business," presumed to deny to a group of strikers the right to hold a meeting in a private hall which they had hired and paid for. When Mr. Baldwin, on behalf of the Civil Liberties Union, undertook to vindicate the constitutional rights of free speech and free assembly, he was promptly arrested and sentenced to six months in prison. At Harvard College, a special issue of the *Lampoon,* the college funny paper, offended somebody in office, and without an instant's warning all available copies of the journal were seized and confiscated. The editor of the *Beaufort,* a similar publication of Boston University, made some fun of the R. O. T. C. and she was promptly deposed by the dean, and her paper suppressed. In public or private life, in matters impor-

tant or unimportant, it is all the same. Arrogance bestrides the land; tyranny sets up its rule; sheer power imposes its will without a vestige of legal or moral right, and in flagrant violation alike of life, liberty, happiness and incidentally property. And we call this land a democracy, describe our government as a government of laws and not of men, and speak of our people as a liberty-loving people! It is to laugh, if it were not also to weep. What is needed in this country, more than any other one thing, is a little elementary respect for one another—for the opportunities of free self-expression and pursuit of aims which belong to us all as individuals. It is true that rights, as such, are subsidiary to the common weal. But it is also true that there are three rights which are basic and thus absolute—free speech, free press, and free assembly.

For years past, as our regular readers can amply testify, we have refused to treat with respect the church statistics which appear annually about this time. On the contrary, we have derided and denounced them—described them as at once a joke and a crime. We have ourselves been amply condemned, of course, for our impertinence in thus treating figures which represent the arduous mathematical labors of ministers and deacons. But we have been, and still are, unrepentant! Now comes so powerful and unimpeachable an organ of religious opinion as the *Christian Century* to sustain our cause. In its April 2d issue (page 434), it publishes an editorial, significantly entitled, "The Statistical Illusion," which contains statements as drastic, phrases as irreverent, as any that we have ever printed. Thus, referring to the "annual statistical furore," it declares that "there is hardly a denomination that does not find some way to juggle the figures"—which comes as near to being a charge of downright dishonesty as anything that we have ever seen! It speaks of the Methodists as leading in gains "by about the proceeds of six or seven first-class tabernacle revivals." "It printed the statistics as released to the press," says the editor; and "the chances are that, in its attempts to give its readers the news of the religious world, it will print other material of even less value. *But not a whole lot of it.*" We should say not! If there is anything more worthless than these church statistics, we should like to know what it is. They mean nothing. Nay, they mean far worse than nothing. For they are deliberate attempts to deceive the people as to the condition of the churches. You can prove anything by statistics—even that dead churches are still alive!

But this is not all! There is a more serious aspect to this matter of church statistics, which is righteously emphasized by the *Christian Century* in the editorial above referred to.

> "What difference does it make," says the editor, "as to whether there are forty-five or forty-six million church members in this country, or as to whether there are a hundred thousand more Methodists than Baptists, or a hundred thousand more Baptists than Methodists? What difference does it make whether there are ninety Methodists and only a third as many Episcopalians in Congress? Not a bit! The thing that matters is that, with so many millions of church members, the life of the United States should be so far from Christian, and with so large a representation of churches in our Congress, our legislative life should stumble along on such a low level."

Amen—and again, Amen! There are spiritual values in this matter of membership which the churches ought to be the first to recognize. As it is, they go right ahead with their feverish statistical hunt, as though the very size of the figures which they manage by hook or by crook to accumulate, were not the supreme indictment of their so-called religious influence. So long as crime runs rampant in America, so long as army frauds and Tea-Pot Dome scandals prove the basic dishonesty alike of business and of politics, so long as the Prohibition Amendment is laughed at and the bootlegger lionized and patronized by decent citizens, so long as lechery trails its slime across our news-stands and into our theatres, so long as Ku Kluxism flourishes, child labor and other reform legislation languishes, militarism vaunts its pride, and the next war comes ever nearer—so long as these things are possible, the more millions there are in the churches, the bigger and blacker the shame of these churches. Granted that the figures are honest, which they are not, they simply prove that religion is impotent.

Jottings

Recent elections in Moscow, according to a New York *Times* dispatch, have increased the opposition parties in the Moscow Soviet from 12 to 34 per cent of the total membership. But we thought that opposition was not allowed in Russia! We thought that the elections were all controlled by the Communists! Something is wrong here—and as usual it is the propaganda about the country.

Georg Brandes, the great European critic, often called "the dean of European culture," speaks of France as "the heir of Prussian militarism." Here in four words is the net result of the Great War.

What are the ten greatest novels in English of the first quarter of the twentieth century? We nominate H. G. Wells' "Tono-Bungay," Somerset Maugham's "Of Human Bondage," Arnold Bennett's "The Old Wives' Tale," John Galsworthy's "The Forsyte Saga," William De Morgan's "Joseph Vance." This is the first five. Who will name the second five?

The British Labor Party has unanimously adopted the following resolution:

> No Treaty or Convention of any kind shall be binding upon this country or will be recognized as such by any future Labour Government until it has been confirmed by Parliament.

This is fair warning to Great Britain and to the world that the Labor Party, in coming into power, would refuse to recognize any agreements entered into by its predecessors, no matter how solemnly binding, unless Parliament had been consulted. This is a body blow at secret diplomacy.

It is interesting to note, in connection with this question of treaties, a statement in the April issue of *Foreign Affairs* (London) that the provision in the Covenant of the League of Nations that "every treaty or international agreement entered into . . . shall be forthwith registered with the Secretariat, and shall . . . be published by it," is a dead letter. "It is common knowledge," says *Foreign Affairs*, "that the military clauses of certain 'defensive' treaties have not been included in the register at Geneva." In other words, the League amounts to nothing in matters that really *matter!*

Bishop William Montgomery Brown, the heretic, has asked to be heard in the Cathedral of St. John the Divine, in New York. It is needless to say that Bishop Manning, custodian of this "house of prayer for all people," has not granted the request. Heretics today, like women yesterday, are evidently not "people."

J. H. H.

Sin and the Psychiatrists

[Here is an authoritative statement on what the new psychology is doing with the problem of sin. If sound, it indicates another revision of religion.—Ed.]

Have the clergy a monopoly on the cure of sin-sick souls? The behavioristic school of psychology and the mental hygienists and psychiatrists unanimously say, "No." As the evolutionists attacked the theological explanation of conscience so the modern student of human conduct breaks with traditional conceptions of sin and the treatment of the sinner. Psychiatrists as experts in the diseases of the mind are known, are assuming an increasingly important role in the treatment of persons whose conduct is criminal in the eyes of the state. Some of them are equally interested in dealing with those offenders against the moral law whom the church calls sinners. They claim that the artificial standards of conduct set up by religious extremists are responsible for great unhappiness and for worse sins than the extremists would vanquish.

This writer is not a psychiatrist nor the son of a psychiatrist. His business is to ascertain the thought of specialists and faithfully pass that thought on to such readers as lack the time and the opportunity to make first-hand investigation. What follows represents chiefly the thought of Dr. Herman Adler, one of the keenest and most cultured of contemporary psychiatrists. Dr. Adler has spent twenty years studying human behavior, its mainsprings, its manifestations and its direction. As criminologist of the state of Illinois he examines and treats inmates of the prisons and reformatories and as head of the Institute of Juvenile Research of the state of Illinois he directs the oldest and one of the most successful clinics for the study and treatment of children with behavior problems. Half of his time is spent with children who are normal or superior but whose lives are made unhappy by the presence of some mental or emotional conflict, and half of his time is devoted to unhappy folks whose minds have some kink so great as to prompt society to isolate them. Dr. Adler does not restrict his studies and his interest to medical and psychiatric treatises or to case records. He is forever observing his fellows to learn what it is that makes them live and think and act as they do and he has given much thought to the religious and ethical teachings of different peoples and ages—particularly to the teachings of Jesus and the Christian church, albeit he is a Jew.

Psychiatrists of the school of Dr. Adler see in virtually all religions fine standards of human conduct—excellent codes for the good man to work and live by. If a man can fulfil the commandments he will attain happiness—peace with himself and thereby with God. Happiness is the end of living—salvation, to use the language of the theologians. It need hardly be said that by happiness the psychiatrists do not mean pleasure or even comfort. They mean that peace of mind which comes with freedom from inner conflict or self reproach.

Religions and preachers tell men WHAT they must do to find happiness or to be saved but they fail, says Dr. Adler, to tell weak and sinful men HOW to fulfill the laws. Many unhappy men with sinful acts in their record know perfectly well how far they have departed from the code, how much they have fallen short of the commandments. Preachers have told them what they should do and they have tried to follow the precepts but for the life of them they have not been able to do what the preachers have told them. That's where the psychiatrist enters in the cure of sin-sick souls. Frequently he can be of greater assistance to the troubled seeker after righteousness than can the preacher. The preacher to declare the port but the psychiatrist to help navigate the course is the way Dr. Adler divides the functions.

Many patients come to the psychiatrists because of their despair of ever complying with the standards set up by the preachers, and old-school moralists often cause untold suffering to disciples who take them literally. Those preachers who tell their people that they should ever strive to go through life without sin furnish the most cases for the psychiatrist, Dr. Adler says. It is a standard contrary to the laws of nature and an impossible and undesirable goal, he adds. A slight transgression may help one to avoid a major transgression. Instead of vainly endeavoring so to order our lives that we will fulfill all and violate none of the moral laws we should take it for granted that we will fall

below our own standards from time to time but be ever on our guard to learn by that failure. Men learn only by imitation or through trial and error. The child who lied when his father caught him in the jam-closet may by that experience be protected against temptation to embezzle when he is an adult.

The corollary of that observation is that a sound person is not obliged to have complete experience to learn. A child may learn to dread a fire without burning the house down. He may hurt himself on a hot lamp chimney or he may merely see some one else burnt. The normal person does not have to commit a murder to learn that it is sinful to kill. But the main thesis, that we learn principally by experience, is easily demonstrable and the psychiatrist says the traditionalist does great harm with his ideal of avoiding all transgression. That kind of literalism lays the way open for the greatest of all sins—hypocrisy and self-deception.

It is the reaction to the sin rather than the wrong act itself that is important, says the psychiatrist. If you are sorry, if you try to make amends, if you have learned how to avoid committing that error again, you are better off than if you had not committed the transgression. We grow in the moral and emotional realm through trial and error, just as the body grows through use of the muscles. On the other hand we do untold harm if we try to make ourselves or others believe we never committed the sin.

Dr. Adler looks on the human organism as a delicately poised balance, swaying past a middle point which is the standard of conduct set up for itself. Conduct makes the balance sway backward and forward past the standard but the eternal effort is to obtain equilibrium—conduct so closely conforming to the standard that the mind is free from self-reproach. Peace comes in the degree that the individual is able to reconcile his conduct with his standard. Sins that really matter, in the opinion of the psychiatrist, are acts which interfere with that process of attaining mental equilibrium, efficiency and strength. They are the ones that arouse one's own self-condemnation and make one feel humiliated or disgusted. Such sins are hypocrisy and self-deception.

Dr. Adler regards Christ as one of the greatest of mental hygienists. The founder of Christianity exposed for all time the sins of hypocrisy and self-deception which were so prevalent among the leaders of established religion of his time. In his teachings he showed that in spite of their alleged literal observance of the law and the prophets, the pillars of Judaism were among the worst of the sinners. They pretended to be humble before the Lord and they failed utterly to grasp the true meaning of humility. There was no real love for their fellow men in their hearts.

Christ laid emphasis on being rather than on seeming in the Sermon on the Mount, and Dr. Adler holds that his discourse is a perfect treatise on mental hygiene. The man who catches the spirit of that teaching is on the way to free himself from the sins that beset him and to find true peace and happiness. Like Christ Dr. Adler holds that it is sinful to profess faith in a standard which you do not live up to and yet to try to make yourself and your fellows believe that you are living up to that standard. The man with a lower standard who actually lives up to his standard is more virtuous and more happy, Dr. Adler says. It is sinful to try to make yourself and others believe that you love your brothers, that you are humble before God when in reality you are proud and selfish.

The squire sins in thinking himself humble in spirit because he kneels before God in the presence of his servants and the vicar. Far from being humble, he is proud of his place in the world, of the fine clothes of his family, of the family escutcheon in the chapel window. True humility of spirit, according to the psychiatrist, consists in accepting oneself as one is and doing one's best. It is intolerable to the hypocrite to face the fact that he is not perfect or that he is cast by nature to be inconspicuous and ordinary. He wastes his life trying to make his associates and himself believe that he is something he is not. He is miserable in the attempt to live up to a standard which is beyond him. Domestic, business and professional troubles arise largely out of efforts to become what nature never intended one to be. It is sinful to try to get ahead at all costs.

Instead of proclaiming an abstract impersonal standard for everyone and promising eternal unhappiness to all who fail to live up to the standard, the psychiatrist would study the inner life of the unhappy person and learn whether the standard is too severe or too artificial for the individual ever to fulfill it. If a man cannot literally live up to the commandment to turn the other cheek, the psychiatrist would not have the offender lead a miserable existence worrying about the discrepancy between the standard of his conduct and the conduct itself. He would modify the standard by saying that the spirit of the commandment was to live peacefully and tolerantly and patiently with men and that the sincere person need only ask himself to live in that spirit. Peace may come through living up to the modified standard. Let the parson hitch your wagon to a star but go to the psychiatrist to learn how to keep your feet on the ground lest you be suspended in mid-air and suffer the tortures of the damned.

"An unholy compromise!" the literalist will say. The psychiatrist realizes full well that compromise is a delicate thing and that careless compromise may bring great evil, but he holds that compromise is inherent in nature. The real test is the skill with which the compromise is made. Christ, in his treatment of the woman taken in adultery, practiced the kind of compromise proposed by the psychiatrist. The literalist would stone the woman to death. The psychiatrist would help her to sin no more.

Charity of the kind practiced by Christ, Dr. Adler says, comes into the lives of men who are primarily concerned with being honest with themselves instead of worrying over transgression of some moralistic teaching. "When a man tries to make himself believe that he is not such and such a type of person; when he says, 'I never thought such a thought in my life,' he sins against himself and he lays the foundation for a lifelong unhappiness. The wise man says, 'I have those impulses but I won't yield to them.' Far from feeling condescension for the victim of similar impulses, he will say to himself, if not to the victims, 'I know what the poor chap is up against. I have endured the same temptations and I have been fortunate indeed in being able to meet and overcome them'."

There are some individuals so handicapped in mind that they cannot conform to even the simplest standards of conduct, but for most of mankind, Dr. Adler holds, there is a capacity for growth which has not

yet been reached by any human being. There is a tremendous scope for the training of all of us in developing habits of sanity, health and good behavior. The minister who wishes to further that development will profit greatly by studying psychiatry and behaviorism. Sin will be more readily vanquished when the moralist joins hands with the psychiatrist.

CARROLL BINDER.

Some Things Japanese

A few days ago a group of church women in a city of California were discussing the Japanese. It was almost unanimously agreed that an injustice had been done to America and especially to California because of the way in which congress last year handled anti-Japanese legislation. Many Mexicans, not always desirable as future citizens, are replacing the Japanese. It was remarked that the Japanese give very little trouble to this state. They stand high in school matters. They have been efficient in spite of misunderstandings owing to language. They have been as satisfactory to deal with as other races. The Judge of a Juvenile Court not long ago openly asserted that there had never been a Japenese boy in any of the six reformatories of California. I was recently taken to one of the teachers of the High School of San Jose, California, and he told me of the high estimation in which the young Japenese are held in that school and in the grammar schools of the city. The white children treat them well and have respect for their abilities. A Japanese was the only boy on the honor list of the high school of San Jose in the spring class of 1925. There were 45 boys in the class, and this school has over 2,000 students.

The manager of a cafeteria in California recently informed me that the prices of some vegetables, and small fruits particularly, are higher because the Japanese are leaving the farms, this being a result of the anti-alien laws of California. She remarked,

> The Japanese have the endurance and patience to raise small fruits and vegetables, which the other people do not possess.

It is pleasing to report that when the Japanese fleet called at San Francisco a few weeks ago they were most cordially welcomed. During the visit the officers and crew were presented with copies of the Bible. The ceremony took place on the battleship *Asama*. The Vice-Admiral, to whom was presented a beautiful edition of the Bible, said,

> If America and Japan will follow the teachings of Christianity as found in the Bible, there will be no doubt that peace will be in the Pacific waters, and that America and Japan will live in friendliness and brotherhood.

A few miles from where I live is the town of Milpitas. When the children returned to the Milpitas school the day following Washington's birthday they found a $275.00 radio set in operation. This was a gift from the Japanese farmers of the neighborhood, who collected the money among themselves to surprise the school.

At the 1924 meeting of the Federal Council of the Churches of Christ in America, Dr. Tsunashima, of Japan, presented to the Council a handsome volume of postcards drawn by the children of Japan. He said in part,

> Last spring the 100,000 Sunday School children of Japan drew crayon designs on more than 100,000 postcards. They did their best to explain in graphic form their gratitude to the rest of the world, and especially to America, for the relief so generously given at the time of the earthquake. The best of these postcards were collected in a dozen volumes for presentation to such national groups and representatives as the Federal Council of Churches, Mrs. Calvin Coolidge, and Queen Mary. I assure you that your abounding generosity will never be forgotten.

In the summer of 1924 the Diet of Japan enacted a law providing that children of Japanese parents born in this country shall be regarded as American citizens. When the law went into effect the day was celebrated in Honolulu by several hundred American citizens of Japanese parentage, most of them under 21 years of age. These young folks passed a resolution in favor of a full acceptance by the Japanese of the new law. The Japanese Consul-General is reported as having stated,

> I urge you, the boys and girls of Japanese ancestors born here, to obtain expatriation under the new law.

It is unfortunate that the efforts of the American war department to develop training corps in our high schools may lead to a serious competition with respect to military matters in the educational systems of the United States and Japan. But if we persist in exceeding Germany, when she was in the midst of her militaristic career, by military instruction of our boys of high school age, we naturally may expect Japan to do the same. That the young people of Japan are not as militaristically inclined, as is often claimed, may be deduced from recent dispatches from Tokyo which inform us that such instruction in the middle and higher technical schools

> has aroused violent opposition among students, many intellectual societies and in the bulk of the native press. Student bodies have sent deputations to the war department to register their objection to the plan.

General Baron Tanaka, former Minister of War, has frankly stated that they are copying America. Are student bodies in the United States registering objection to military training?

B. Seebohm Rowntree, the great manufacturer of England, and well-known philanthropist, visited Japan the latter part of 1924. He has since stated that although 10 or 15 years ago Japan was militaristic and followed Prussia as her model she is not doing so at the present time. She has seen the collapse of Germany. Rowntree says,

> Japan is most anxious to co-operate with other countries and will welcome with open arms any suggestion for a reduction of the armies and navies of the world.

Our former ambassador to Japan, Cyrus E. Woods, after his return home, addressed a letter to Dr. Robert E. Speer, president of the Federal Council of the Churches of Christ in America. He said in part,

> The Japanese Exclusion Act was, in my judgment, an international disaster of the first magnitude,—a disaster of American diplomacy in the Far East, a disaster to American business, a disaster to religion and the effective work of our American churches in Japan. From the standpoint of my special opportunities of knowledge, I wish to state with utmost clearness and emphasis that what Japan resented was not exclusion but humiliating race discrimination. . . . That which now needs to be done is to follow the suggestion of Secretary Hughes. He asked that Japan be placed on the quota basis. This would admit only 146 immigrants annually until July, 1927, and there-

after only 150. This amount is negligible and I am sure that in the enforcement of such a provision America will have the loyal co-operation of the Japanese Government.

Every American businessman, every banker, every family, every church, every missionary interest is vitally affected by the nature of our relationship with Japan. The time may come when the friendship of Japan will be of importance to the United States. It is to be regretted that congress apparently has not had even the worldly wisdom to see this far into the future. Americans, when they know the details of action or expression, ask for fair play. Has our attitude toward Japan been altogether correct? May not the readers of this article, remembering the sanctity and glory of Christian citizenship, take this matter up with their authorities at Washington and, as Cyrus E. Woods suggests, ask that Japan he included in the quota provisions of the new immigration law?

San Jose, California. WILLIAM C. ALLEN.

The Story of My Mind

X

The contention between idealism and materialism is a very old one, and it is not as yet settled in any definite manner. It is largely, in its strictly philosophical bearings, one of mere abstractions, for we do not know matter except through the mind, and we have no knowledge of mind unconnected with matter. It is only in a metaphysical sense that we can separate the two from each other, and any ignoring of either in favor of the other leads to a contention about words or to the setting up of an abstraction in place of reality. In youth, however, all imaginative, poetical, and inquisitive minds incline to idealism. In that period there is an appeal from what is heroic and ideal, what is beyond the bare facts of life, and what satisfies the claims of courage and optimism. Those who remain youthful in mind throughout life are likely also to remain idealists, and to find sustaining power in some form of idealism.

Coming to manhood in a period of idealism it was natural that I should accept that philosophy, not because I was able to reason out its principles as compared with those of materialism or realism, but because many of the authors I read were of that way of thinking. A tendency of my mind towards mysticism made me give to idealism the preference, though I had a strong inclination to the scientific view of the world and in that form to recognize the deeper meanings of materialism. If I wavered between the two, it was because I could not well reconcile them with each other, though I had little inclination to accept the one as final and to reject the other.

As early as my eighteenth year I was attracted by the writings of Emerson, and by that form of idealism which he presented. It was not so much his philosophy, if he can be said in any definite sense to have had a system to present, which appealed to me, as it was his ethical teachings, his courage, his optimism, his emphasis upon self-reliance and freedom of mind. I found in him something I needed, a stimulus to mental activity, and a rousing of the mind to make the most of myself possible. It seemed to me in those days that the whole movement, known as Transcendentalism, which clustered in this country about the teachings and personal influence of Emerson, was one especially fitted to my needs. I responded to it with eagerness, though never forgetting that there were other influences actively appealing to my attention and to my interest.

On the other hand, science had a voice of charm I listened to most attentively, and it seemed to make for me an irresistible appeal for my acceptance and devotion. These two calls from the spirit of the time I found it difficult to resist, and yet more difficult to make choice between them. It was while I was living in Indianapolis that the struggle in my mind between science and religion reached a point of culmination. My scientific tendencies of mind, guided and informed by the works of Darwin, Spencer, Huxley, Tyndall, Fiske and several others, led me into an attitude more and more pronouncedly antagonistic to theology and everything ecclesiastical. I was moving towards a mental position which would have closed the church to me and sent me out to some secular occupation. At this time Benjamin F. Underwood, a Freethought lecturer, one of the editors of *The Index* and at a later time of the *Open Court,* asked for the use of our church in which to give a course of lectures on evolution and the liberalizing influences of science. When some of the leading members of the congregation were inclined to refuse him the use of it, I exerted my influence that it might be accorded him. I believed then, and I believe now, that a church building should be wide open to everything which is likely to promote culture.

The course of lectures I gave on Emerson and his teachings at this time led me to reread all his books, and to comprehend more fully than ever before his system of philosophy or that which in some degree he represented. This study caused me during some two years to give the closest attention to idealism in all its phases. The result was to lead me to a renewed faith in that manner of thinking, and to a lessened interest for the time being in the teachings of science. It was, therefore, to Emerson that I owed my continued interest in religion, and my occupation of the pulpit for a number of years to come. I know that this is quite contrary to what was at this period supposed to be the tendency of Emerson's teachings, but this was the effect which he produced upon me.

My reading of Emerson led me on to Margaret Fuller, Bronson Alcott, Whitman and various minor writers. In some respects Margaret Fuller had an interest for me greater than any of the others, not because of her books, which were fragmentary and desultory in the extreme, but because of what was said about her by her most intimate friends, and because something of her personal power over others did not wholly escape from her writings and from the records of her admirers. On my way home from Jefferson, in the early months of 1869, I found that my train carried me only to Kalamazoo. In the morning, before taking another train for Galesburg, I wandered about the town and into a bookshop, where I found the four volumes of Margaret Fuller's works, edited by her brother. Though I had but a few dollars in my pocket, I bought those books, and read them most diligently during my stay at home. In the immediately succeeding years I wrote two or three essays about her and her influence, which were published in *The New Covenant* of Chicago, then edited by Mrs. Mary A. Livermore and her husband. Some reminiscences of her by those who knew her most intimately, published at this time in an

account of an anniversary, served to give me a more intimate knowledge of the woman and her life.

My first reading of Whitman came to me, I think, while I was in the Theological School. I owed my appreciation of him to his connection with Emerson, indefinite though it was at first, and to one or two of the essays of John Burroughs.[1] While in Indianapolis I sought out his poems in the Public Library, in connection with my studies of Emerson, and found that they were locked up in the librarian's office, and not accessible to the general public. I suppose it was thought that the book was not capable of harming a minister of religion, and I was permitted its use.

[1] "The Flight of the Eagle," in Birds and Poets, Boston, 1877.

While in Indianapolis I attended a conference of religious liberals at Lawrence, Kansas, and spoke on one or two occasions. This meeting was held at the same time with the celebration of the twenty-fifth anniversary of the founding of the state. The two occasions brought together several prominent men, and for the first time I saw and heard Edward Everett Hale. At the house of Charles Robinson, the first governor under the state constitution, I heard his side of the Kansas troubles, as well as his account of Lane and Brown. He praised Lane and condemned Brown. I wrote to the Indianapolis *Journal* an account of the two meetings, and reiterated the impressions and conclusions which I had received from Robinson. A wider reading of the history of Kansas, and the connections with it of John Brown, took me back to my earlier conclusions, and to my juvenile admiration for the hero of Harper's Ferry.

It was on this occasion that I first saw Walt Whitman, who read a brief poem at one of the meetings in Lawrence. While he was there he visited an Indian chief who had broken away from his reservation in the Indian Territory, raided the settlements in Nebraska, been captured by United States troops and confined in a stockade in the vicinity of Lawrence. I chanced to visit the chief at the same time with Whitman, and I thought the poet the more aboriginal and elemental of the two. When Whitman was in Boston publishing a complete edition of his poems I met him crossing the Common on two or three occasions. I did not have the courage to interview him until some years later, when I was lecturing in Camden, then the poet's place of residence. At this time I twice called upon him, and conversed with him for an hour or two on each occasion. He talked of the great authors and their influence upon the larger life of mankind. He said that one character had never been described as it ought to be in literature. That is the old grandmother, who has outgrown the ambitions of youth, whose life has no other interest than a tender oversight of her grandchildren, and who sits quietly in her corner watching the events of the world pass by, solicitous only to comfort and kindly advise those younger than herself. All the neighborhood goes to her for advice, and about her chair gather children and grandchildren, to enjoy the benediction of her presence. The novelist, Whitman said, who will properly describe that character will secure an immortality of fame.

I came from these interviews with Whitman regarding him as the most remarkable man I had ever met, in his personality the greatest, the most profound in character, and in his influence upon others the most elemental and invigorating. No other impressed me as his equal in genius, in originality, and in strength of mind. He seemed to me something like the characters of Homer, to be compared with the forces of nature rather than with other men.

In my youth and early manhood I regarded Boston and Concord somewhat as the Roman Catholic does Rome or the shrine of a saint, the Christian Jerusalem and its sacred places, and the Mohammedan Mecca and its Caaba. These places were sanctuaries of my mental life, very remote and inaccessible, but very dear to my thoughts because the men and women living there I admired almost beyond anything else the earth can afford. I enveloped these persons and places in a mystic haze of admiration and of discipleship. Whatever gave me information about them was read or listened to with the utmost delight and satisfaction. It was in this spirit I read in the New York *Tribune* the letters of Louise Chandler Moulton about the Chestnut Street Club in Boston, which she began in 1870 and continued until she visited Europe in 1876. These meetings were begun in the spring of 1867, were held at the houses of Cyrus A. Bartol, then the minister of the West Church, and of John T. Sargant, one of the city missionaries of the Benevolent Fraternity of Churches, and had their origin "in the growing desire of certain ministers and laymen for larger liberty of faith, fellowship, and communion." They included representatives of all denominations, and a very wide range of subjects was discussed. An essay was read, an informal discussion followed, and the widest liberty of expression was not only tolerated but solicited. At these meetings Emerson, Phillips, Whittier, Holmes, Higginson, Mrs. Howe and many lesser lights, participated. After my removal to the immediate neighborhood of Boston I attended a few of the last meetings of this club; but it had virtually come to an end before I had an opportunity of coming into immediate contact with it. I was greatly pleased, however, to know it even in this decadent era in its history. At one of the meetings I heard a brilliant essay by David A. Wasson, one of the ablest of the thinkers among the Transcendentalists.

I was also a constant reader of the newspaper and magazine articles of Moncure D. Conway, who began life in Virginia as a Methodist circuit rider, was led into Unitarianism by the reading of Emerson, wrote delightfully of Concord and its literary folk, and contributed charming letters to the Cincinnati *Enquirer* from England, which were copied regularly into many other journals. Through these letters I learned of the literary workers in London and elsewhere, the reform movements in that country, and the various attempts at communism and co-operation which had been or were then being tried out. Nothing more attractive, stimulating to literary curiosity, and satisfactory as to knowledge of the great world, ever came in my way than these letters of Conway's.

Several months of the winter of 1869-70 I spent in the village of Hebron, Wisconsin, as a teacher of the village school. I did not succeed in controlling one or two rough and disorderly boys, and an attack of measles gave excuse to the school-committee to find another teacher. I wished to give some of my time to reading and study, but was at first placed in the village tavern, where I had my choice between the barroom and the family living-room, there being no means of heating my sleeping-room. When I complained to the leading committeeman, a rough and brutal one-handed storekeeper of English birth, he took me to his own house, where the only place for study was the family living-room, with the gossip of the housewife and her

hired-girl proceeding throughout most of the evening. I was not wholly disappointed, under these circumstances, when my teaching came to an end.

I chiefly remember this winter because it brought me into contact with the beginnings of another Boston movement, that of the Free Religious Association. On January 1, 1870, was begun in Toledo the publication of a journal called *The Index,* a weekly paper devoted to Free Religion, edited by Francis E. Abbott, one of the more radical of the younger Unitarians who were at this time demanding a larger freedom of utterance, and organizing to promote the interests of a rational interpretation of religion. I find printed in the third issue of this journal, under the heading, 'Voices of the People," a letter of mine to the editor.

I see that you propose to start a *radical* journal, to be called *The Index*. I must have it, and you will please send specimen copies. There is a great need, I think, for such an organ of religious Free Thought, as you could edit. We stand in need of a new religion, the Religion of Humanity, that shall unite all the interests of man into one grand whole, the perfection of the human spirit. I should like to send you an article occasionally, and aid you in that way if I can. My abilities are not great, but I may be able to do something.

At about the same time I began to read *The Radical,* a monthly journal edited by Sydney H. Morse, who in poverty and with great effort continued its publication for several years. These journals I read with great interest whenever they came my way, and they had a considerable influence on my thinking. Through them I came to know of a body of preachers and thinkers, connected with several denominations, but mainly Unitarians, who zealously pleaded for religious freedom and for a rational interpretation of religion.

The Free Religious Association, referred to above, was organized in Boston in the spring of 1867, as a protest against the conservative tendencies of the majority of Unitarian churches and ministers. It gave courses of lectures in Boston each winter, known as the Horticultural Hall Lectures. They were largely attended, reported liberally, and appeared in full in *The Index* or in pamphlets. In Anniversary Week the Association held an annual meeting, with speakers in the forefront of modern thinking along religious lines. The modifying influence of science, the stimulus of the Oriental religions, the conviction that all religions at their source are one and the same, and the desire to enlarge the scope of social progress, were among the subjects treated in these meetings. Perhaps the most important phase of this movement was best expressed by Emerson in the remarks which he uttered at the meeting for the organization of the Free Religious Association, when he said that

the necessity is very great that invites all classes, all religious men, whatever their connections, whatever their specialties, in whatever relation they stand to the Christian Church, to unite in a movement of benefit to men, under the sanction of religion. We are all very sensible—it is forced on us every day—of the feeling that churches are outgrown; that the creeds are outgrown; that a technical theology no longer suits us. It is not the ill-will of the people—no indeed, but the incapacity for confining ourselves there. The church is not large enough for the man; it cannot inspire the enthusiasm which is the parent of everything good in history, which makes the romance of history. For that enthusiasm you must have something greater than yourselves, and not less.

In another passage of this short address Emerson spoke of

the mortifying puerilities which abound in religious history. But as soon as every man is apprised of the Divine Presence within his own mind—is apprised that the perfect law of duty corresponds with the laws of chemistry, of vegetation, of astronomy, as face to face in a glass; that the basis of duty, the order of society, the power of character, the wealth of culture, the perfection of taste, all draw their essence from this moral sentiment, then we have a religion that exalts, that commands all the social and all the private action.

"I am ready to give," Emerson said, at the second meeting of the Association,

the first simple foundation of my belief, that the Author of Nature has not left himself without a witness in any sane mind; that the moral sentiment speaks to every man the law after which the Universe was made; that we find parity, identity of design, through Nature, and benefit to be the uniform aim; that there is a force always at work to make the best better and the worst good.*

The form of idealism represented by the men and women I have mentioned, and by the periodicals and societies to which I have alluded, known as Transcendentalism, strongly appealed to me because it removed from religion many of its most serious objections, gave it a rational and common-sense character, and was thoroughly democratic in its essence. Its fundamental assertion was that religion is natural to man, that it is as natural to be religious as to eat and to love, and that no people has been found without some manifestation of this tendency. This naturalness shows itself in intuition, in insight, by means of a normal use of reason and experience. Religion is not primarily based on ritual, ecclesiastical forms, church organization, traditions of the past or creeds and dogmas. It is intuition of truth, beauty, justice, love, goodwill and the devoting of one's life to the common good.

Wherever this form of idealism appears it disregards the forms, ceremonies, institutions, traditions, and appointed teachers of religion. As Emerson said, if we can communicate directly with God, why go to a church for this purpose or why open the covers of an ancient book? In the Roman Catholic church this form of mysticism has made its advocates, as in the case of Fenelon and Madame Guyon, distrustful of mere observances and books of formal religion. In Mohammedan countries, as among the mystics of Persia, it has made the devotee indifferent to the Koran and to Mecca. In the Middle Ages of Christian history it gave a larger insight into the religious life on the part of its advocates, sending them to the dynamic sources of spiritual light, rather than to the ecclesiastical bases of teaching and authority. Everywhere it has made the spiritually-minded in this manner impatient of creeds, church services, and formal readings of the Bible and books of devotion.

It is this doctrine of the Inward Light, as the Friends called it, which enabled me, as it did many others, to accept religion without any faith whatever in much that goes under the name of religion, and thoroughly to disbelieve in ecclesiasticism, in churchly forms, in a revelation put into the keeping of a church or authenticated by miracles and the supernatural. All right of one man or a body of men to dictate to others what they shall believe was utterly repugnant to me. That any body of men stood towards their fellows as representing God or as having a right to interpret the divine will, I was averse to in every sense. In a word, I was an extreme individualist in religion, believing that the preacher is no more than one person among many, that he has a right to speak to others only as a teacher, as one competent to bring to them the latest and best word in regard to life, duty and the higher concerns of the future. Intuition took the place of authority, reason and experience of the race the place of the Bible, reason and individual experience the place of the church in its autocratic character. This individualistic and demo-

*"Miscellanies," Centenary edition, pp. 485-491.

cratic attitude made me, as it did others, impatient of any outside interference on the part of church leaders and ecclesiastical authorities. We rejected the theory that any arrangement of human conditions, any attempt to adjust and revise outward circumstances, could better the individual or the racial life.

GEORGE WILLIS COOKE.

(To be continued)

Old and New China

An unusually satisfactory book is Prof. Vinacke's "Modern Constitutional Development in China."[1] For twenty years now, the greatest mass of uniform humanity under one government has been passing through a political crisis. In 1898 China was under the Manchu dynasty. In that year the young emperor, moved by recent occurrences and the advice of a young and inexperienced reformer made a premature and abortive effort to make the nation over in a day. His plans were frustrated by "the Old Buddha," the dowager Empress, his aunt by blood and his mother by adoption. Ten years later the old lady herself turned reformer and put into operation many of the ideas he had been anxious to try. It was the yielding of the old system to demands that voiced widespread and deep-seated dissatisfaction. The unrest was due to the foreign impact. China had been forced to enter into trade relations, to receive the despised stranger as an equal, to permit the introduction of Manchester cottons—opium—and the Bible. She had found resistance vain. Every effort she made to rid herself of the unwelcome visitors but tangled her more hopelessly in their net. Her freedom of action was hampered, her possessions were taken from her, heavy indemnities were imposed upon her. To save what was left, to train herself for dealing with the West, she was obliged to learn occidental methods. Missionaries and traders had introduced new ideas and a ferment had been begun that could not be stopped. Prof. Vinacke's book deals with this interesting period of change. As he himself says:

> From an oriental despotism to a limited monarchy; from monarchy to republicanism and back to monarchy for a day before the restoration of the Republic; from a parliamentary Republic into a division into two states, each ruled by a group of irresponsible chiefs, with the Parliament a dummy rather than a board of control; such have been the political mutations in China during the past twenty years. After tracing constitutional development in modern China, seemingly we come back to our starting point, semi-irresponsible government—certainly we do not find such a logical and ordered development into a democratic State as seemed to be indicated by the events of 1911-1912.

And, in the brief period since the book was printed, there has been no real improvement, so that today Dr. Pott can justly speak of "the situation in China" as "chaos."

In a series of ten chapters our author traces events step by step from "the old order and the foreign impact" up to "the triumph of the Military." Constitutional history may be an extremely dry subject but the history of this constitutional movement is so interesting in itself, so great in its significance, so weighty in its possible influence on and in the world, that a man must be lacking in perspective and imagination, who would not find it attractive. In the clear, fair and candid presentation of our author, it becomes absorbing. One gets no idea of the Chinese situation from the daily newspapers; he does little better by reading the summaries in some of our monthly magazines. The reading of Vinacke's book will give background for an intelligent following of these current reports. I know no other equally good source of information.

Who would expect a rather profound essay upon a language so widely separated from our own as the Chinese to be of interest to a general reader? Yet such an essay is Bernhard Karlgren's "Sound and Symbol in Chinese,"[2] which is so interesting that many a reader will not lay it down until he has read it from cover to cover. The discussion covers four topics—the spoken language, the script, the sentence structure, the developed literary style. At the end, the reader must have a higher appreciation of the ingenuity and achievement of that great people, the Chinese. The idea of my boyhood, that Chinese represents the infancy of language, a crude beginning, while English represents the highest and most perfect development, is no longer held. Far from being at the opposite ends of linguistic evolution, English and Chinese are rather near together, with Chinese somewhat in the lead—in the sense that it has gone further from the beginnings than has our tongue. Chinese is practically a monosyllabic language. 420 simple monosyllabic words make up the Peking dialect. To make them meet the needs of speech of a developed culture ingenious devices of intonation and combination have been necessary. The author shows these devices, traces the history, and states the present situation as regards dialects. The history of Chinese writing from some hundreds of ancient pictures up to the many thousands of characters now in use is followed and the devices that were necessary through the fewness of the monosyllabic words and the abundance of homophones are stated and amply illustrated. Incidentally the question whether a phonetic system, such as is now being attempted, is desirable or possible is discussed and answered in the negative. The lack of a grammar such as we know and of such grammatical devices as parts-of-speech and inflexion is shown by an analysis of sentence construction. Finally, the marvellous literary style is examined, with its extraordinary attention to allusion and association. The Chinese language presents great difficulty to the foreign student. In speech, in writing, in sentence-structure, in style, there is much that is complicated and remote from our modes of thought. The author discusses these difficulties and does not at all minimize them. Undoubtedly the Chinese written language has been a great binding influence to hold the Chinese together. It is marvellous, admirable. At the same time it hampers and restricts. It was a great achievement; but does not precocity ever carry a penalty?

A genuine book, by an honest man, is "Christian Education and the National Consciousness in China."[3] The book has a definite aim and purpose. It is, however, as interesting in its unintentional picturing of its author's psychological experience, as for its actual end. Dr. Webster has reached his present position and attitude through struggle and wrestling. Having reached

[1] "Modern Constitutional Development in China." Harold M. Vinacke Princeton: 1920. Princeton University Press. 16mo, pp. ix, 280.

[2] "Sound and Symbol in Chinese." Bernhard Karlgren. London: 1923. Oxford University Press. 16mo, pp. 112.

[3] "Christian Education and the National Consciousness in China." James B. Webster. New York: 1925. E. P. Dutton & Co. 16mo, pp. xii, 328.

it he now comes out clearly and boldly in a definite challenge to Christian education in China. He emphasizes the fact that mission schools have been conducted from wrong motives, by unwise methods, to undesirable ends. We have carried to China and tried to impose upon the Chinese a Western-developed culture, learning religion, without the least question as to its fitness for Chinese. Yet China had its own culture, learning and religion. What is to be gained by a substitution? What is to be lost? In what respect is the thing we offer better? In what respect is it useful? Will it help as much as it may harm? So far as education is concerned, we have come to doubt the desirability and value of the education we are giving our own children. We recognize the urgent necessity of change. Why should we carry an antiquated and discarded education to China, which fits the Chinese for nothing and unfits them for everything? More than that, Christian schools have been conducted chiefly to produce sectarian Christians, to increase church membership, to make Presbyterians—Methodists—Baptists. The purpose of primarily producing happy, contented, and useful Chinese in Chinese surroundings, of developing Chinese ideas and ideals (instead of Western ideas and ideals) has been quite absent. Dr. Webster has taken a course in education; he is abreast of the times and acquainted with the latest ideals and theories. He believes in a Christian education that follows the lines recognized as legitimate by educationists. He believes there is a place for Christian education in China, although it may occupy but a small place in a great scheme. Even if its place be small, it may be potent and influential. He urges the abandonment of the classical ideal in education and its replacement by the social ideal. He wants the education in mission schools to be sympathetic. It must be based upon an understanding of Chinese conditions, it must fully recognize the achievement of the people and the race, it must minister to their needs and characteristics as they are, it should uproot and supplant as little as possible and only after careful examination. It should build on the old foundations and develop the old sterling qualities. It should be generous and hearty in recognition and admiration of Chinese accomplishment. After all, what we take in is small and not clearly superior to what we find. China is awaking to the fact that Western practice and Western theory are not always the same. She is beginning to challenge our right to be her instructor. If we still feel called to teach, we must examine ourselves critically, appraise ourselves aright, conduct ourselves wisely. Along such lines does Dr. Webster make his appeal—an appeal primarily to educationists, then to missionaries, then to supporters of missions. If heeded, it should do good. The book is dedicated: "To China and to Those Who Give Time, Money and Life in Her Service."

Theoretically a book about a given people by a representative of that people ought to be more valuable than one by an outsider. Sometimes fact agrees with theory; often it does not. The book before us, by two Chinese authors,[4] arouses more hopes than it meets. There *are* capital books in English by Chinese writers, on Chinese subjects: Tyau's "China Awakened" and Chen's "Economic Principles of Confucius and His School" are such. "Village and Town Life in China" is not in the same class. Yet it is considered sufficiently significant for it to go to a new printing (the first being in 1915) and to count as one of the "Monographs on Sociology" of the University of London. Village and Town in China have so great importance that a thorough presentation of their features would have great value. This book is by two authors. Mr. Leong considers the village; Mr. Tao, the town. The village is actually the social and political unit in China; can it remain so, in the changing China? We find here such interesting and important topics considered as the family, the clan, the ancestral hall, the village temple, local government, the magistrate, social organizations, gilds, etc.—all interesting, all important. One may glean matter of value. Leong goes straight to the mark; Tao is apt to rationalize and apologize—a common and irritating thing in Oriental students, who depict their own conditions. In books written for sociologists, the facts are what are wanted. The readers may be allowed to do the rationalizing and apologetic, if necessary.

FREDERICK STARR.

[4] "Village and Town Life in China." Y. K. Leong and L. K. Tao. (London: 1923) The Macmillan Co., New York. 8vo; pp. xi, 155.

Tabloid Reviews

"What Is Modernism?" By Leighton Parks, Rector of St. Bartholomew's church, New York. Charles Scribner's Sons.

A statement of the position of the "conservative Christian modernist"; otherwise known as "liberal orthodox." Practically identical with the Unitarianism of one hundred years ago.

"The World's Living Religions." By Robert Ernest Hume. Charles Scribner's Sons.

A clear outline of the essential facts and an authoritative estimate of the strength and weakness of each of the eleven living religions.

"What Ails Our Youth?" By George A. Coe. Charles Scribner's Sons.

A forceful statement of the needs of youth, a frank criticism of present day education, an outline of the forces that are making for improvement in educational methods, and an inquiry into whether religion must grow old.

"The Beacon Hymnal." Edited by Dr. Florence Buck. The Beacon Press, Boston.

A collection of hymns and services designed especially for use in Sunday Schools and other gatherings of those who are young in heart and mind.

"A King's Daughter." By John Masefield. The Macmillan Co.

A vivid dramatization of patriotism and intrigue in the reign of Ahab and Jezebel of Samaria.

"In the Land of Youth." By James Stephens. The Macmillan Co.

A highly imaginative story of the land "where every person gets what he is able to wish for."

CURTIS W. REESE.

CORRESPONDENCE

IS A WORLD LEGISLATURE NECESSARY IN ORDER TO END WAR?

Editor of UNITY:

In your April 6th number Mr. Levinson stated more clearly than ever the uselessness of the League of Nations or of any such league until the nations of the earth agree together to outlaw war.

I find the Outlawry of War an inspiring slogan and I go a long way with Mr. Levinson's views and yours—but I cannot see how you can neglect a more perfect league of nations as a necessary and *preliminary* development in your practical program.

Could dueling have been outlawed if laws and courts had not already existed for the peaceful settlement of personal quarrels?

Can war be really abandoned until we have world law? And how can we have adequate world law without a world legislature to make it?

Surely the fragments of so-called international law that have a dubious existence now could not—even patched together (and by whom?)—form a code of law to which nations would dare resort in difficulties.

Mr. Levinson says: "The juridical method does not require a United States of the World, or world legislation, or a world executive but merely a code of decent laws . . ." etc. I'm not a lawyer but I know that it takes a decent legislature to make a decent law, and I think, whether we like it or not, all of us pacifists must think again about this League of Nations and see how it can be altered to suit us. We need a World League in our business. There is no short cut to World Peace without it. Whether to use the poor beginning we have or form a new league, *that's our most practical problem.*

And the pious advocates of the entry of the United States into the present League of Nations would do their cause more good if they put their emphasis on the possible improvements the United States might exact in the League.

The improvements, by the way, must please our pacifists—not our militarists.

Sincerely yours,

Champaign, Illinois. LOLA MAVERICK LLOYD.

Many people think that a world legislature is necessary in order to have world law. The time will probably come, long centuries hence, when such a legislature will be established. The experience of the League of Nations, however, shows how remote is this achievement. For this reason, it is foolish to complicate the question of getting rid of war, especially the program of the Outlawry of War, with this particular problem of an international legislature. We must get rid of war long before any such legislature will be humanly or legally possible, else will our world not survive at all. In any case, the legislature will serve as a consequence and not a cause of peace.

The Outawry of War program as presented by Senator Borah does not raise the question of an international legislature at all. It proposes the organization of a juridical system in place of the present infamous war system. Says Mr. S. O. Levinson, originator and advocate of this subject, "The judicial method requires merely the creation of a code of laws containing what there is of good in the present law of nations and the general incorporation of the principles of equity jurisprudence as far as applicable to international disputes. We would not legislate for the nations. We would provide satisfactory laws to govern the Court in reaching a decision as to the merits of an international controversy. This Court will be of no value unless the code provides for the outlawing of the institution of war for all purposes. The code we contemplate would be subject to amendment every few years, as new questions arise, or, in the consideration of disputes, changes in the code are found to be necessary. In short, we would keep the code up-to-date as nearly as possible."

When war has been outlawed, and the world has learned to settle its disputes by resort to law rather than resort to war, it may become possible to consider the organization of what Victor Hugo calls the "united states of the world." The difficulty of realizing such a dream is, of course, enormous. It is difficult for us to legislate for our nation, our state, even our city, let alone the world. This must come as one of the final achievements of mankind. Meanwhile, we must get rid of war *now*.—Editors.

WHAT ABOUT THE CHURCH!

Editor UNITY:

While agreeing with your "profound discouragement" as to the "progressive political movement" I think you leave out one factor of discouragement which is also to be considered and that is the church. Notwithstanding the published attitude of the church as sympathetic with labor and the farmer, practically the church can be depended on to "knock" as hard as the capitalist or monarchist in an emergency.

When I first visited the Twin Cities for prospective permanency my wife commenced attendance on a so-called "community church" and found the people all that could be desired socially and religiously. I received an invitation to attend the men's regular church supper. I was urged to join this portion of the organization but from previous experience thought best to decline the most cordial invitation. The after dinner speakers were some of the most influential clergymen in the cities and it was revealed that a movement was on foot to have the governors of Minnesota and North Dakota (sic) make the round of the churches and speak on public questions before the church clubs. At the close of the session I went to the clergyman and frankly told him that inasmuch as I was a member of the Non-Partisan League and had assisted in its organization I could not enjoy myself in the presence of speakers whom I regarded as typical of the anti-Christ and would not join. I have received invitations and have attended several of the church suppers since and have enjoyed entertaining and instructive talks, but my impression is that the "big business" end of this and other churches is mildly, if not strenuously, in favor of "klan" views and methods although like all sinuous forms of secret diplomacy they are necessarily under cover. The clergyman in charge at the time became one of my friends and is now. The only fair way for churches is to maintain a forum and have both sides of questions discussed, particularly of an economic nature. Recently the commanding officer at Fort Snelling addressed at a church supper the male members on the army organization from his point of view which was very interesting. It seemed incongruous to me to pick up my wife's *The Adult Bible Class Monthly* and read the leading article by Edward E. Steiner, "The Wreckage of Hate." It immediately occurred to me that no man or organization can serve two masters. I think the church carries water on both shoulders. X.

CHRIST VS. CHRISTIANITY

Editor UNITY:

I was interested in the letter from China, relative to the collapse of Christianity there. Something the same situation prevails in my country—one that has been much aggravated since the Great War, made and fought largely by Christians; but there is an important difference, in that the movement in my country is not "anti-Christ," but anti-Christian.

Let me give two instances of this drift. An Indian, high in prestige, said to the head of one of the greatest missionary organizations, "You may preach Christ here, but not Christianity." A young boy, whose teacher was attempting to Christianize him, exclaimed, one day, "When I think of Christ I want to be a Christian, but when I think of Christians I decide to stay a Hindu." (I do not think he would find any difficulty in allying himself with the Community Church, by the way.)

Indians (and Chinese as well) think more of the spirit of Christians—the spirit, for instance that permitted a young missionary to come to India with a pistol in his pocket to shoot violent (?) Hindus—than they do of the letter of their teachings which they present. As your correspondent in China says, until Christianity *is divorced from the use of force* it can never get any hold on responsible, intelligent orientals. Some few of my countrymen may become "Scotch Presbyterians" (to quote a convert, whose economic necessities made the small dole of the missionary very acceptable to him) but such are in the infinitesimal minority, I ask you to believe.

With appreciation of your always splendid editorials in *re* Mahatma Gandhi, I am yours,

New York, March 14, 1925. HARI G. GOVIL.

A CORRECTION

April 14, 1925.

Editor of UNITY:

Will you kindly allow me to correct an error of mine in my letter on "An Anglo-American Pact" in UNITY of April 13? It was not John Hay, as I mistakenly said, but Philander C. Knox, who, as Secretary of State under President Taft, negotiated the all-inclusive arbitration treaty with Britain, to which the Senate did not consent.

Brookline, Mass. HENRY W. PINKHAM.

THE FIELD

"The World is my country, to do good is my Religion"

A JOINT RESOLUTION

Passed by the Senate and Assembly of California.

WHEREAS, The National Education Association, at the meeting in San Francisco in July, 1923, had for its outstanding purpose the finding of some peaceful means of adjusting international differences, and

WHEREAS, In pursuance of this purpose delegates from all nations were invited, representatives from more than twenty nations responding to the invitation and participating in the deliberations of the convention, and

WHEREAS, At this convention there was organized the World Federation of Education Associations, an international, nonpartisan, non-sectarian, non-racial, organization, having for its object the abolition of war with all its frightful destruction, and the substitution of reason and justice in the place of force, and

WHEREAS, Through the generosity of Mr. Raphael Herman, a prize of $25,000 was offered, under the auspices of the World Federation of Education Associations, for the best plan to accomplish this purpose, and

WHEREAS, From over 6,000 plans submitted the prize was awarded to a Californian, Dr. David Starr Jordan, Chancellor Emeritus of Stanford University, and

WHEREAS, The citizens of Santa Clara County, the home of Dr. Jordan, have arranged to give him a public reception on Tuesday, April 14th, at San Jose, in recognition of his constructive services in the cause of World peace,

Therefore Be It Resolved by the Senate of the State of California, the Assembly concurring, that we extend felicitations to Dr. Jordan on this significant occasion.

We join in honoring Dr. Jordan—the Man—the California Citizen, the World Citizen.

As a man he has come to be universally recognized as possessing those qualities of heart and mind that we regard as the ideal of American character.

As a Citizen of California his years of labor in his own chosen profession in the advancement of the State's welfare, have placed the young men and women of California, and the entire State, under obligation that can never be fully voiced.

As a World Citizen, his broad vision and his humanitarian impulse have induced him to devote years of study to this greatest of international problems—the riddance of this mighty scourge of war, and the eventual achievement of international amity and good-will.

With the citizens of Santa Clara County we unite in their expression of affection, respect, and honor for this "Grand Old Man" of California.

Be It Further Resolved that a copy of these resolutions be forwarded by the Secretary of the Senate to Dr. Jordan and to the committee having in charge the public reception.

INTERNATIONAL FELLOWSHIP OF RECONCILIATION

Austria.—*Valentin Bulgakov's tour.*—Bulgakov, formerly Tolstoy's secretary, arrived in Vienna on February 4, and held meetings on five successive evenings in the Secretariat, the Students' Hostel of the Academic Welfare Work, a Municipal Hall and two People's Universities. Meetings were also held in Wiener-Neustadt, Graz, Innsbruck and Salzburg, and much literature was distributed. Bulgakov's personality roused the enthusiasm of all his audiences, which were deeply moved by the picture he drew of what the F.o.R. ought to be here and now.

* * *

Belgium.—*Maurice Larock, the Belgian Conscientious Objector,* after spending several months in prison, will shortly be court-martialled. The Belgian F.o.R. has taken up his case and has so far found eight lawyers willing to defend him. The Flemish ex-Service men passed a resolution at their last meeting undertaking to support the cause of Maurice Larock to the best of their ability, both morally and financially if necessary, and they are prepared to hold big public demonstrations in the event of his being sentenced.

* * *

China.—*Missionaries and Non-Violence.*—The New York *Nation* publishes the following interesting declaration signed by twenty-five American Missionaries in China and addressed to the American Minister at Peking:—

"The undersigned, American Missionaries, are in China as Messengers of the gospel of brotherhood and peace. Our task is to lead men and women into a new life in Christ which promotes brotherhood and takes away all occasions of war. We, therefore, express our earnest desire that no form of military pressure, especially no foreign military force, be exerted to protect us or our property; and that in the event of our capture by lawless persons or our death at their hands, no money be paid for our release, no punitive expedition be sent out, and no indemnities be exacted. We take this stand believing that the way to establish righteousness and peace is through bringing the spirit of personal goodwill to bear on all persons under all circumstances, even through suffering wrong without retaliation."

In its reply the American Legation pointed out that the petition was inconsistent with the necessity that exists for safeguarding Americans in China, and that no exception could or would be made in the procedure in emergencies with regard to the signers of the petition.

The *Nation* suggests that these American Christian missionaries should petition the Chinese Christian Church to send missionaries to Washington.

* * *

Czecho-Slovakia.—*Corrigendum.*—The statement made in the February and March *New Sheets* about the arrest of Przemysl Pitter is erroneous. He was not allowed to leave the country because legal proceedings were pending against him, but he was not imprisoned.

Conscientious objection.—Recently an Adventist was condemned to nine months' imprisonment by the local tribunal in Olmütz for insubordination. He had stated that he could not be a soldier or wear a uniform or use a rifle because he held firmly to Christ's command: "Thou shalt not kill."

* * *

Denmark. — *Civilian Service.* — The term of military service in Denmark was reduced last year to two months for most men with a slightly longer period in some cases. But those who do civilian service instead have to serve for 20 months. In February the Chairman and two Council Members of the Christian Peace Society approached the Minister for War with a request that he would bring in a bill reducing the term of civilian service and making it slightly in excess only of the longest term of military service. The Minister was sympathetic to the proposal and promised to do his best in the matter.

* * *

France.—*Education and Peace.*—The importance of early training has been realized by the Committee of the Carnegie Trust (European Centre, 173 Boulevard St. Germain, Paris). It has made a searching investigation into post-war school books. Qualified authors are studying the various works used by pupils of primary and secondary schools in the chief ex-belligerent States: Austria, the Balkans, Belgium, France, Germany, Great Britain, Italy. They have investigated text-books on history, geography, ethics, citizenship, and anthologies and readers, in order to deduce from them what are the possibilities of future international conciliation. Reports and illustrative extracts are quoted in an appendix. The University Press (Boulevard St. Michel, Paris) has published a first volume of the results of the investigation (a second is to appear shortly), and the impression given by them, without being exactly depressing, suggests that there is need for caution. There are books in use in the schools written in the heat of national resentment and hatred, which cannot be truly scientific or impartial. Yet the investigators have all the more cause to wish to teach the coming generations not to despair of humanity "however slow and painful its ascent towards a little more justice, brotherhood and happiness may be." M. Prudhommeaux proposes that an International Ministry for public education shall be established in the League of Nations.

Reaction in France.—M. Georges Scelle, a well-known pacifist and propagandist of the League of Nations, has recently been appointed professor of International Law at Paris University. Reactionary students, displeased with the appointment, have made demonstrations of a violent character and prevented M. Scelle from holding his lectures.

The Ligue Internationale des Refractaires a Toutes Guerres (Secretary, Marius Theureau, 16, Rue Charlemagne, Paris 4), held a large international anti-militarist meeting on February 28, at which about 800 people were present. Speakers from several countries took part, including Argentine, Austria, France, Great Britain, Holland, Hungary, India, Italy, Spain, etc. The German delegates were unable to attend owing to passport difficulties. A Dutch delegate spoke on behalf of the 1,300 men imprisoned in the Netherlands for refusing military service, and a Hungarian delegate represented the political prisoners in Hungary. Stress was laid on the necessity of a radical and uncompromising form of pacifism, and criticism was levelled at the point of view which regards war with fatalistic resignation.

* * *

Germany. — The friends of Peace amongst the German Catholics formed themselves into a *Peace Association of German Catholics* as early as 1919. This Association has grown very considerably since Marc Sangnier's International Dem-

ocratic Congress in August, 1923. The statutes of the Society were drawn up at Hildesheim at Easter 1924. The Peace Encyclicals of the last two Popes and the letter of the Prussian Bishop of Fulda of 1923 were the guiding lines along which the Constitution was formed. The *Katholische Friedenswarte* is published every two months and may be obtained from the Office of the Society, Pappelallee 60, Berlin N. 58. The Dominican Pater Franziskus Maria Stratmann, who has just published a book called "World Church and World Peace—Catholic Thoughts on the Problem of War and Peace" (Haas & Grabhen, Augsburg), has been travelling all over Germany for months, speaking in favor of peace.

* * *

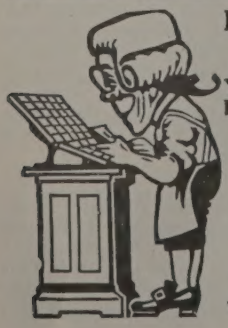
Holland.—*Conscientious Objectors.*—Of the men called up for military service in 1925, 38 refused to serve. Five accepted civilian work, but the remaining 33 are serving the usual term of eleven months' imprisonment.

* * *

Sweden.—*Disarmament.*—The Swedish (Social-Democratic) Government has laid before Parliament its proposal for the reduction of armaments. It reduces army divisions from 6 to 4, and the military budget from about 140 million kronor to 100-105 million kronor. Branting's successor, Sandler, stated that it was owing to the existence of the League of Nations that these reductions were possible.

* * *

Switzerland. — *Disarmament.* — This question will rouse great interest and the developments in Denmark, Sweden and Holland are being keenly followed. Now, strangely enough, appeal is made to the League of Nations and to the "obligations" which Switzerland has undertaken with regard to the League to prove that she has no "right" to disarm. Switzerland, they say, has promised to defend her territory. Many Swiss people consider this line of argument absurd and are convinced that the League of Nations, were its opinion frankly asked, would unhesitatingly release Switzerland from the pledges which seem at first sight to preclude her from taking a step similar to that proposed to Denmark. The Swiss League of Nations Union has asked its various sections to discuss the question of Swiss disarmament and to send their reports to the central committee. It is a happy surprise to find that within these sections a very definite movement has arisen in favor of disarmament or at least in opposition to the policy of the Federal authorities which tends to increase armaments and the military budget. In spite of this movement a supplementary budget of sixteen million francs will, to our shame, be proposed and very probably accepted by Parliament for the purchase of new machine-guns.



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